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BIOGRAPHICAL.

From the Evangelical Intelligencer.

Likenesses of some celebrated Men.

MARTIN LUTHER.

HE was of a common stature, his body was robust. His eyes discovered a vivacity so piercing that few could look upon him directly, when he fixed his glance upon them. His voice was soft, but not clear. He wore his own hair in the simplest mode, and was usually seen in a cloak edged with ermine. Boza wrote an epigram on Luther closing with this point—

Go, fabling Greece, and bid Alcides know,
His club, as Luther's pen, gave no such blow.

JOHN BUNYAN.

HE was tall and broad set, though not corpulent. His complexion was ruddy, with sparkling eyes, and hair inclining to red, but in his old age sprinkled with gray. His whole appearance was plain, and his dress unaffected and simple. His countenance was grave and sedate, and discovered such a serious frame of heart, as struck awe upon the carnal and irreligious.

DR. DODDRIDGE.

HE was rather above the middle stature, extremely thin and slender. His deportment in company was strikingly polite, affable and agreeable. In conversation he greatly excelled: his discourse being at once instructive and entertaining, and not unfrequently rising to the splendid. Dr. Kippis says, "he was not only a great man, but one of the most excellent and useful christians, and christian ministers, that ever existed."

GEORGE WISHART,

OR Wiseheart, as he is sometimes called, was tall of stature. He had black hair; a long beard; his person was comely, and his address courteous. He wore a frieze gown, a black fustian doublet, plain hose, and shirt of coarse canvas. Every few

weeks or months, he would give his chief apparel to the poor, excepting his French cap, which was kept a twelve month. He was a most famous and successful preacher of the gospel in Scotland, and was blessed with many seals to his ministry.

JEROM OF PRAGUE

POSSESSED a countenance discovering unusual firmness. He was a superior orator. His voice was clear, distinct and full; his action every way proper to express indignation, or to awaken pity. Poggeus, an enemy to his principles, says, "the greatest character in antient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity." With a cheerful countenance he met his fate. When bound to the stake with wet cords and an iron chain, observing the executioner about to set fire to the wood behind his back, he cried out, "Bring thy torch hither; perform thy office before my face; had I feared death, I could have avoided it."

GEORGE WHITEFIELD.

HIS person was manly, and grew large as he advanced in years. His manner was often graceful and highly rhetorical; though a cast in his eye, strongly marked, prevented the vivid impression, which that organ is peculiarly suited to make; yet no man with such a disadvantage, ever looked with stronger sensibility; after a second hearing, the defect was forgotten. His voice was remarkably musical, and capable of the most various intonations. He had arrows in his quiver, that only himself knew how to sharpen. His labors in both hemispheres were immense; his courage undaunted, and his zeal not to be extinguished; he fell a martyr to his work.

Dr. ISAAC BARROW

WAS of the lesser size and lean; in his strength extraordinary, in complexion fair and calm. His eyes gray, clear and shortsighted; his hair of a light auburn, very fine and curling. He is well represented by the figure of Marcus Brutus on his danarii. What Cowley has asserted of Marcus may be well applied to Dr. Barrow.

"Virtue was thy life's centre, and from thence
Did silently and constantly dispense
The gentle vigorous influence
To all the wide and fair circumference."

DR. JOHN OWEN.

HIS stature was tall, his visage grave, majestic and comely. His features finely proportioned. His complexion somewhat dark. His epitaph informs us that

"While on the road to heaven,
His elevated mind
Almoft comprehended
Its full glories and joys.
When he was consulted on cases of conscience,
His resolutions contained
The wisdom of an Oracle."

MISCELLANY.

ORIGINAL AND SELECTED.

SUBMISSION.

THE committing ourselves to God implies the resignation of our wills to the will of God, to be disposed of as seems good in his eyes.

It may be, thou canst refer a difficult case to God, provided that he will determine and issue it according to thy desires ; but in truth that is no submission or resignation at all, but a sinful limiting of, and prescribing to God. It was an excellent reply that a choice christian once made to another : When a beloved and only child lay in a dangerous sickness at the point of death, a friend asked the mother, what would you now desire of God in reference to your child ? Would you beg of him its life or death, in this extremity, it is now in ? The mother answered, *I refer that to the will of God.* But, said her friend, if God would refer it to you, what would you choose then ? *Why truly*, said she, *if God would refer it to me, I would even refer it to God again.* This is the true committing of ourselves, and our troublesome concerns to the Lord. [*Flavel's Works.*]

Observations on the nature, obligatioas and uses of the moral law, as contained more especially in the ten commandments.

IT is evident that there is a distinction betwixt moral precepts and instituted appointments. Some things are in themselves so indifferent, that the same authority that enjoined them might without impropriety have prohibited them ; as the use of bread and wine in one religious ordinance, and the use of water in another. But there are laws of a different nature : and it is absurd to suppose that God could have forbidden us to love him and one another ; to speak truth, and do justice. Indeed, ritual precepts are for the time equally obligatory ; except when they come in competition with moral duties, and then the Lord will " have mercy, and not sacrifice." But the ritual injunction is of temporary obligation, had no existence before its express appointment, may be vacated by the same authority, or, having answered the purpose, its obligations may cease of course ; whilst the moral precept is of immutable aad eter-

nal validity. The different circumstances, indeed, in which rational creatures may be placed, occasion a coincident variation, as the entrance of sin and misery has rendered patience and forgiveness of injuries exercises of our love to God and to our neighbors. But though these and many others, required of us in our present situation, will cease entirely in heaven; yet the grand principle from which they are deduced would have been the same, had we never sinned, and will remain the same to eternity. Some traces of the moral law are discoverable by our natural reason, and the whole accords to it. It has its foundation in the nature of God and of man, in the relation man bears to him and to each other, and in the duties which result from them: and on this account it is immutable and universally obligatory. Tho' given on a particular occasion to Israel, it demands obedience from all mankind; and the whole world will be judged according to it, and to the opportunity which they have had of becoming acquainted with it; whether by reason and tradition alone, or by the light of the written word; except as the believer has obtained deliverance from its merited condemnation. The law is also *spiritual;* that is, it takes cognizance of *our spirits*, or our most secret thoughts, desires, intentions and dispositions; and demands an holy regulation of the judgment, will and affections. It principally requires LOVE, without which the best external obedience is condemned as mere hypocrisy. This is peculiar to the law of God, who alone can search the heart; but, in common with other laws, it demands perfect, unfailing, uninterrupted and perpetual obedience; for no law can tolerate a transgression of itself. From the entrance to the close of life, God requires of us exact conformity to every precept. "He that keepeth the whole law, and offendeth in one point, is guilty of all:" and the least deviation from this perfect rule, whether by omission or commission, excess or defect, is *sin;* and every sin deserves wrath, and needs forgiveness. I. John, iii. 4.

The ten commandments are a compendium of this holy law, which is commented on in all the preceptive parts of scripture; and the substance of its requirements is given still more concisely in the two great commandments: "Thou shalt love the Lord thy God with all thine heart, and with all thy mind, and with all thy soul, and with all thy strength;" and "thou shalt love thy neighbor as thyself."

And we are authorized by the example of Christ to interpret every command in the strictest, most spiritual and extensive sense of which it is capable. Even repentance, faith in a Mediator, and all evangelical graces and duties,

are exercises of this entire love to God, and are required of sinners placed under a dispensation of mercy, though originally the law had nothing to do with redemption, but lay at the foundation of another covenant. We may, therefore, wave the controversy concerning the *rule of duty*, whether that be the ten commandments, or the whole word of God; for the one properly understood, will be found as broad as the other: seeing we cannot love God *with all our hearts*, unless we love every discovery he is pleased to make of his glory, believe every testimony, and embrace every promise which he gives, seek his favor in the use of the means he appoints, and employ ourselves in diffusing the knowledge of his glorious excellencies and wonderful works, according to our ability and opportunity, and the station which we occupy in society.

The Lord Jesus perfectly fulfilled the extensive requirements of this holy law: yet, *in his peculiar circumstances*, it actually required all that love for his father, and for his brethren, and all those expressions of it, which, subsequent to his incarnation that he might be our Mediator, he manifested in his life and death. But no apostle, or prophet, ever reached, in one single instance, that degree of love and purity which it demands.

The uses of the holy law, in connexion with the gospel of Christ, and in subserviency to the covenant of grace, are many and important. "By the law is the knowledge of sin;" and if it were more fully understood, in the extent and excellency of its spiritual requirements, and the justice of its awful sanctions, sinners would be convinced of their guilt and danger; they would learn what they ought to have been and to have done, and thus discover their real character and situation, of which most men are entirely ignorant; they would become acquainted with their wants, and prepared to understand and value the inestimable blessings of the gospel; and and they would perceive their need of that repentance, that life of faith in the Son of God, and that regeneration and sanctification by the Holy Spirit, which in general are disregarded or ridiculed.

Believers also may thence learn their obligations to the divine Redeemer; and receiving the law from his hands, as the rule of their grateful obedience, and the standard of holiness, daily self examination according to it serves to keep them humble, dependant on free mercy, diligent in pressing forward to the mark, and watchful against every temptation or suggestion to evil. It also directs in acquiring an exact judgment, and corrects spiritual taste, in respect of every part of the christian temper; and in many other ways promotes their establishment, fruitful-

ness and consolation. And, beside these uses, the law served to restrain the Israelites from gross transgression, by its strictness and terrors; and it still in a measure answers the same purpose even to wicked men, and serves to keep the world in some degree of order where it is known. It also discovers the holy character of God; the nature of his government of the world, and the rule and measure of the future judgment, that "day of wrath and perdition of ungodly men."

On the other hand, the bad effects resulting from ignorance or mistakes concerning the holy law of God, are manifold and deplorable. The dreams of a purgatory, either before or after the day of judgment; the flattering illusions of the merit of human obedience; the palliating excuses that are made for sin; the objections that are made to the sovereignty of divine grace in the gospel, and to God's method of justifying sinners, and all antinomian abuse of those precious truths of revelation, seem principally to arise from this source.

Ignorance of the *extensive requirements* of the divine law supports careless presumption and pharasaical self-confidence; ignorance of its *excellency* excites murmurs and outcries against the severity of its awful sanction. The same ignorance has led some to frame in imagination *a new law*, since by sin man became unable to obey it; and has occasioned innumerable objections to the doctrine, and mistakes about the nature of regeneration; and indeed has prevented many real christians from glorifying God in that manner in which they otherwise might have done. In short, were the law of God well understood, the person and offices of the Saviour must appear most suitable and precious; and the genuine beauty of christianity, as reinstating a lost sinner in his Maker's favor, and recovering him to his image, in a way honorable to all the perfections of the Deity, would shine forth with unclouded lustre.

We may consider the giving of the law from Mount Sinai, either as a publication to mankind of the law of their reason and nature, as originally written in their hearts, but erased or obscured by sin; or as given to Israel for the rule and foundation of their national covenant. For want of adverting to this obvious distinction, it has been incautiously asserted that the law itself was given only to the *redeemed;* which sentiment not only supposes the rest of God's universal kingdom without a law, but vacates redemption itself; for "where there is no law, there is no transgression," no condemnation, no occasion for redemption. On the other hand, it is often asserted or assumed, that the believer has in no sense any thing to do with the law, and it is sometimes even ranked among the *enemies*, from which Christ

came to deliver us! "Do we then make void the law thro' faith? God forbid: yea, we establish the law." All rational creatures are bound by its authority, and all transgressors are under condemnation by it: but Christ having fulfilled its righteousness and borne its curse, all true believers are actually pardoned and justified, and are required and inwardly disposed to a sincere, unreserved, habitual obedience to the law, though not able to obey it perfectly.

LETTER ON THE SUBJECT OF THE PROPHECIES RELATING TO CHRIST.

(Continued from page 16.)

I NEXT proceed to give you a view of our Lord Jesus Christ as the great high Priest of our profession. As such he undertook to make an atonement and expiation for our sins. *He bore our griefs and carried our sorrows; the chastisement of our peace was upon him, and with his stripes we are healed. God laid upon him the iniquities of us all; and he made his soul an offering for sin.* Isaiah liii. 4, 5, 6, and 10 verses.—Thus he finished trangression and made an end of sin; and made reconciliation for iniquity. Daniel ix. 24.—He likewise wrought out a perfect righteousness for sinners, whereby they should be justified before God; and accepted of him. God raised up this righteous branch unto David; in his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jeremiah xxiii. 5 and 6 verses.—He is one who speaks in righteousness, mighty to save. Isaiah lxiii. 1.—*For he has brought in everlasting righteousness.* Daniel ix. 24. As a priest likewise, he brings us into covenant relations to God. He is the messenger or Angel of the covenant. Malachi, iii. 1. The Lord in an acceptable time heard him; and in a day of salvation has helped him, has preserved him, and given him for a covenant of the people, to establish the earth. Isaiah xlix. 8.—By the blood of his covenant, God has sent forth the prisoners out of the pit, wherein is no water; and God has promised that he will keep his mercy for him forever more; and that his covenant shall stand fast with him. Ps. lxxxix. 28. Thus the counsel of peace was between God the Father & him. In a word, as our Priest, he is our advocate with the Father; and makes intercession for transgressors. Isaiah liii. 12.—Thus we see according to God's oath concerning him, he remaineth a Priest forever, after the order of Milchizedeck. Psalm cx. 4.

This blessed Saviour sustained likewise the office of a King. God has set this his King upon his holy hill of Zion. Psalm ii. 6.—(The throne

of God our Saviour is forever and ever;) and the sceptre of his kingdom is a right sceptre. Psalm xlv. 6.—As a king he reigns in the hearts of his people, brings them into subjection to himself, and makes them willing in the day of his power. Ps. cx. 3.—As a King, he sits at God's right hand and rules in the midst of his enemies. Psalm cx. 1 and 2 verses. In his majesty he rides forth prosperously; and his arrows are sharp in the hearts of the King's enemies. Psalm xlv. 4 and 5 verses.—His regal office was not limited to the time of his bodily residence among us; for of the increase of his government and peace there is no end. He sits on the throne of David, and in his kingdom to order it and stablish it with judgement and with justice, from henceforth even forever. Isaiah ix. 7.—Such cause had Zion to rejoice greatly, and the daughter of Jerusalem to shout; for behold, her king cometh to her, just, and having salvation. Zecheriah ix. 9.

Having thus shewn from the prophetic account of our blessed Saviour, the time of his manifestation, his descent, the place of his birth, and the place of his principal residence, with the circumstances of his appearing in the world, and the characters in which he appeared; I proceed to observe some of his distinguishing qualities, and the more remarkable incidents of his life and death.

As to his personal properties, he was perfectly innocent, and most exemplary and holy both in heart and life; and in that respect, fairer than the children of men. Grace was poured into his lips, therefore God hath blessed him forever. Psalm xlv. 2.—He was God's righteous servant, and there was no deceit found in his mouth. Isaiah liii. 9, 11. —He was the Sun of Righteousness, which arose upon his people, with healing under his wings, or in his rays. Malachi iv. 2.

He was of a meek and lowly disposition. This King of Zion came to her, not only just and having salvation, but shewed himself lowly by most astonishing condescension. Zech. ix. 9.—*He gave his back to the smiters, and his cheeks to them, who plucked of the hair; he hid not his face from shame and spitting.* Isaiah l. 6.—Though he was oppressed and afflicted, yet he opened not his mouth. Isaiah liii. 7.—He did not cry, nor lift up, nor cause his voice to be heard in the streets. Isaiah xlii. 2. —He was endowed with astonishing wisdom and capacity. The spirit of the Lord rested upon him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord. Isaiah xi. 2, 3.—Thus did the servant of the Lord deal prudently; he was exalted and extolled, and was very high. Isaiah

lii. 13. He, and only he, of all the human race, could say, *counsel is mine, and sound wisdom; I am understanding. I have strength,* Proverbs viii. 14.—Previous to his entering upon his public ministry, there was a messenger sent before him, to prepare the hearts of God's people for his reception; whose voice cried in the wilderness, prepare ye the way of the Lord, make straight in the desart a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord hath spoken it. Isaiah xl. 3, 4, 5.—Thus God sent one to his people in the spirit of Elijah the prophet, before the coming of the great and dreadful day of the Lord, to turn the hearts of the fathers to the children; and the hearts of the children to the fathers. He sent his messenger to prepare his way before him; and then the Lord, whom they sought, came suddenly to his temple. Malachi iv. 5, 6, and iii. 1.—When he entered upon his public ministry, God gave him the tongue of the learned, that he should know how to speak a word in season to him that is weary; and he was most painful and diligent in his work; he was awakened morning by morning; his ear was awakened to hear, and vigorously to attend to the great bus in ess before him. Isaiah l. 4.—He began his ministry in the mountainous parts of Judea; and how beautiful then upon the mountains were the feet of him, who brought good tidings of good, who published salvation, who said unto Zion, thy God reigneth. Isaiah lii. 7.—As he resided in Galilee, as was before observed, so his ministry early and peculiarly enlightened those dark corners, the land of Zebulon, and the land of Napthtali; tho' they had dwelt in the land of the shadow of death, this light shined upon them. Isaiah ix. 1, 2.—But then, his ministry was not limited to them. This Star which came out of Jacob, Numbers xxiv. 17th verse, enlightened the whole land of Israel, in that time of gross ignorance and thick darkness. They might all be called upon to arise and shine, for their light was come, and the glory of the Lord was risen upon them; though darkness had covered the earth, and gross darkness the people, yet the Lord arose upon them, and his glory was seen upon them. Isaiah lx. 1, 2.—He preached righteousness in the great congregation. Psalm xl. 9.—He came into the temple, Malachi. iii, 1 verse, and by his preaching there, made the glory of that latter house, much greater than the glory of the fomer, which was built by Solomon. Haggai ii. 9.—In what manner he fulfiled his ministry, has been already considered.

(To be continued.)

DAVID'S ENUMERATION OF JUDAH AND ISRAEL.

MESSRS. EDITORS,

I HERE tranſcribe ſome remarks of Mr. BARUCH, to account for the apparent difference of the groſs amount of the enumeration of the people by order of David, II. Sam. xxiv. 1—25, and I. Chron. xxi. 1—17. This I do the more readily, becauſe I apprehend the ſtatement both ingenious and ſatisfactory, and becauſe it may prove a caution againſt regarding as errors what may appear difficult, till the ſubject has been duly examined.

A. E.

" IT is said in Samuel, that Joab found the Israelites to be 800,000 men, and the men of Judah 500,000 ; whereas Chronicles says, that Joab found Israel to be 1,100,000, and those of Judah only 470,-000. Such discordant accounts would seem to authorize a suspicion of corruption ; and some critics, perhaps, may be apt hastily to conclude, that Chronicles meant to correct the corresponding passage in Samuel, since the respective number of the men of Israel and Judah, as given by Chronicles, seems more natural and proportionable, than that given by the author of Samuel. But notwithstanding this unfavorable appearance, I hope I shall be able to show, that Chronicles, even in this remarkable instance, does not correct, but only supplies deficiencies, and explains the account recorded in Samuel. Let it be observed, that it appears by Chron. chap. xxvii. that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops consisting of 24,000 men which jointly, formed a grand army of 288,000 ; and as a separate body of 12,000 men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be 300,000 ; which is the difference between the two accounts of 800,000 and of 1,100,000. As to the men of Israel, the author of Samuel does not take notice of the 300,000, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them ; but Chron. joins them to the rest, and expressly says, *all those of Israel were* 1,100,000 ; whereas the author of Samuel, who reckons only the 800,000, does not say all those of Israel, but barely, *and Israel were*, &c. It must also be observed, that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of 30,000 men, as appears by II. Sam. vi. 1, which, it seems, were included in the number of 500,000 of the people of Judah, by the author of Samuel ; but the author of Chronicles, who mentions only 470,000, gives the number of that tribe exclusive of the 30,000 men, because they were not all of the tribe

of Judah, and therefore does not say, *all those of Judah*, as he had said *all those of Israel;* but only, *and those of Judah:* and thus both accounts may be reconciled, by only having recourse to other parts of scripture, treating on the same subject, which will ever be found the best method of explaining difficult passages.

"Many difficulties may appear insurmountable, which might easily be solved, had the sacred writers been more explicit in recording circumstances, which, perhaps, they have omitted, as being well known in their time; and, therefore, critics should be more cautious, than peremptorily to pronounce all seeming variations to be a proof of corruption, since our present inability to reconcile them is no certain proof of any blemish or defect."

"AND GRACE FOR GRACE."

THIS scripture phrase is found in St. John's gospel, i. 16; where we read, that "*Of* Christ's fulness have all we received *and grace for grace.*" The phrase, which is allowed to be somewhat singular, is, we find, differently understood by different expositors. And divers interpretations may, no doubt, be put upon it, consistently with reason, and with other parts of divine revelation.

"Grace for grace," some suppose, is designed to express the *freeness* of grace; that what believers receive from Christ is altogether free and unmerited, not for their sakes, not because they are worthy or deserving; but for the sake of grace—for the sake of manifesting the grace and glory of Jesus Christ: in whom the Father is well pleased, and through whom he is reconcilable to us, and shows us favor.

Others suppose the phrase, "and grace for grace," is more especially designed to express the *fulness* of grace; that it is all sufficient, or grace complete: so that believers, in this sense, may be said to receive grace that is abundant, that is able in itself to supply all their needs. Though they may not have enough in degree, yet they have that in kind, which is sufficient to afford them full contentment and satisfaction. And, not only so, but they have grace already in abundance—one grace with or upon another, grace upon grace, the grace of hope in addition to the grace of faith, and charity in conjunction with both; all which now abide in them, together with many other christian graces: so that they may be said to abound, and to have sufficient to enable them to increase more and more, being, thereby, thoroughly furnished unto all good works.

By others, it is supposed, that "grace for grace" signifies one grace, as an *earnest* and *pledge* of another, or more grace; agreeably to that inspired passage, *to him that*

hath shall be given. Believers, when they receive one favor from God, have not only a clear testimony given of his kindness to them, but they have thereby a pledge afforded them of further kindness; and they may be assured, that if they rightly improve what is given, no needful good thing will God withhold from them. He is able to make all grace abound, to supply the wants of his children, and when he gives them one grace, or one degree of grace, he then gives them a pledge of another, and of further communications of grace: and all the graces they receive on earth may be considered as an earnest of glory in heaven.

"Grace for grace," it is thought by others, denotes the *serviceableness* of grace; or grace for the promoting and advancing of grace. It is considered as a talent, to be improved by those to whom it is committed; grace given, that thereby they may grow in grace, and add one christian grace to another; as, *to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.* In this way, grace is to be exercised by those who possess it. It is to be stirred up in them; and to make its appearance by its kind influence and good fruits. For God expects of men according to what they have, and not according to what they have not. God gives grace, and expects that men improve it, not only for their own benefit—to further themselves in grace and knowledge; but, also, for the benefit and advantage of others; that they minister grace to those who hear and converse with them, having their speech always with grace seasoned with salt, and their examples holy and worthy of imitation; and that their light, their light of grace, as well as of doctrine and example, so shine before others, as that they, seeing their love and good works, may be led to glorify their Father in heaven. He likewise expects that they improve the grace given them, for the purpose of strengthening and confirming grace in their christian brethren; that they labor to establish one another in love, faith, purity, and in every good work, being helpers of one another's joy, comfort and happiness, according to the grace given them; and that they be careful to *bear one another's burdens*—to assist, support and uphold one another, under the distresses and trials of life; and *so fulfill the law of Christ.*

"Grace for grace," it is further supposed by some, especially intends grace for the *perfecting* of grace; one grace to confirm and perfect another. So that it becomes the duty of believers to improve grace not only for the purpose of receiving more grace, or adding one grace to

another, but for the purpose of confirming and perfecting what they have already. They should not rest in any past attainments, or present degrees of grace, but should aspire after the greatest possible proficiency—after full assurance of faith and hope, and the fulness of the stature of perfect ones in Christ Jesus; not resting satisfied, but pressing forward with ardor and diligence in the improvement of the grace they have, till they become perfect in holiness, according to their measure and capacities, as *their Father in heaven is perfect.*

"Grace for grace," it is conceived by others, intends one grace or favor in the room or stead of another. And this they apply particularly to the two testaments or covenants, the *old* and the *new.* So that when believers are said to receive *grace for grace*, it is meant, gospel grace for that which was received under the law, or new testament grace, for old testament grace. And this sense appears to be somewhat confirmed by the words immediately following the phrase under consideration, *For the law came by Moses, but grace and truth came by Jesus Christ:* Those who lived under the old testament dispensation, had grace and favor manifested to them. The ceremonial law and the sacrifices under it, contained grace in type, and the prophets and promises clearly exhibited grace to be revealed. And in fulness of time, the grace of God, which bringeth salvation, appeared unto men, and a more glorious dispensation was introduced. The son of God, who is full of grace and truth, appeared; and, by his appearance, the darkness is passed, and the true light now shineth. So that, instead of bondage, we have liberty; instead of a less glorious dispensation, we have a *glory that excelleth;* instead of grace in type, we have grace in truth. By the light and privileges of the gospel, those ordinances, which were a shadow of good things to come, are superseded. We have now the *good things themselves*, clearer discoveries and more glorious dispensations of grace: *grace for grace*, the glorious grace of the gospel, for the dim light and shadowy exhibitions of the law.

Once more, "grace for grace," it is supposed, is intended to express the *concurrence* or conformity of grace in believers, to the grace that is in Christ Jesus. Christ is full of grace and truth. He has all those graces treasured up in him, that the state and circumstances of men require; and when any are moulded into his image, they receive an impression of those graces upon their hearts; that whereas by nature they bore the image of the earthly, they now by regeneration sustain the image of the heavenly Adam. They have grace in themselves, answering in some degree and measure to the grace that is in Christ; as,

love to love, meekness to meekness, joy to joy, &c. having the same mind that was also in him. And where a good work is thus begun, it will be carried on, and they shall proceed from one degree of glorious grace to another, till they arrive at heaven, where that which is in part shall be done away, and grace shall be completed in glory.

I have now, reader, set before you a variety of senses, in which the phrase, "and grace for grace," is taken. And whatever may be the true scope and meaning of it, these various interpretations, none of which, perhaps, are inconsistent with divine truth, or the analogy of faith, may serve, not only to point out and enforce some of the most important duties incumbent on christians, but to illustrate the unsearchable riches of the grace of Christ, and to make it manifest, that the redemption purchased by him is a *full and plenteous redemption.*

PAULINUS.

ESTIMATE OF THE WORLD BY A MAN OF THE WORLD.

"I have run the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low. Whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with the glare. But I have been behind the scenes. I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience.

When I reflect on what I have seen, what I have heard and what I have done, I can hardly persuade myself that all that frivolous hurry of bustle and pleasure of the world had any reality: but I look upon all that is passed, as one of those romantic dreams, which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream.

Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really *cannot help it.* I bear it, because I must bear it, whether I will or not!—I think of nothing but killing time the best way I can, now that he is become my enemy.—It is my resolution to SLEEP *in the carriage during the remainder of the journey.*"

[*Lord Chesterfield.*]

"You see" says Bishop Horne, remarking on this passage, "in how poor, abject and unpitied a condition, at a time when he most wanted

help and comfort, the world left him and he left the world."

In a very different manner an illustrious christian lived and triumphantly left the world. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me at that day."

[*Paul.*]

To the Editors of the Piscataqua Evangelical Magazine.

The following communication, selected principally from a respectable author, is submitted to your disposal. G. S.

ADDRESS TO THOSE WHO HAVE HIRED SERVANTS OR APPRENTICES UNDER THEM.

As we are many members in one body, but all members have not the same office, and yet all unite to promote the preservation and comfort of the whole; so God has wisely ordered, that there should be in civil society, a diversity of states and conditions, each supplying the necessities of the other.

You and your servants, therefore, according to the respective duties of your several relations, are bound to *have the same care one for another*. Your duty as a master or mistress is in the gospel comprized in this, *Give unto your servants that which is just and equal, knowing that ye also have a master in Heaven.* To give those in your service *what is just*, you must deal with them according to the contract and agreement between you. You must give them what you have actually covenanted for, and what in point of law they may justly demand. To give them *what is equal*, you must deal fairly, honestly, and kindly with them. You must give them what is their due in reason and conscience, even in those respects where you made no *formal* engagement. You are therefore to make, not merely your contracts, but your consciences also, the measure of your dealings with them.

Consider first, that *in point of justice* it is your duty to abide by your agreement with those in your service, and to give them such instruction or wages as you have contracted with them for. If those in your service contract for instruction, (as is usually the case of those who go to service young or as apprentices) consider that they serve you for instruction, and if they do not give you money, yet they give you their time and labor for it. If you therefore either through design or neglect, conceal from them that skill, which they have a right to be taught by you; if you do not instruct them into the full knowledge of

their business, according to the measure of their knowledge and capacity, you do them great injustice. You not only break your covenant, and falsify your trust, but you deceive them of what they expected from you; you defraud them of the time or money they have given you.

If those whom you employ serve you for wages, they pay you down their time and labor. You might as well engage any commodities whatsoever to a customer, receive your pay beforehand, and yet withhold the goods, as to take your servant's time and labor first, and then deny, delay or curtail the payment of their appointed wages. Consider the provision made by the Jewish law. *Thou shalt not oppress an hired servant, that is poor and needy, whether he be of thy brethren or of thy strangers that are in the land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor and setteth his heart upon it; lest he cry against thee to the Lord and it be sin unto thee.*

Consider secondly, *that in point of equity* it is your duty to deal fairly, honestly and kindly with those in your service. It is your duty to render to them what is their due in reason and conscience, altho' it should be more than you have explicitly contracted for. It is your duty to treat them with humanity and good nature, and to render their lives as easy as may be consistently with the performance of their duty to you, and consistently with their acquiring such habits of industry and self denial, as may be beneficial to themselves. You ought not to exercise arbitrary and tyrannical power over them, nor put them upon any hardships but what are agreeable to the conditions of their service. From regard to their welfare, as well as your own interest, you ought to act as their governors and maintain such authority over them, as is consistent with justice and equity; but your commands must be mercifully fitted to their strength and capacities. All your reproofs must be expressed without rage or passion, without contumely or insult. If correction be necessary, it is your duty to inflict it with tenderness and compassion, and in such a manner as to convince the offender, that you inflict it not to gratify your own feelings, but from a sense of duty. Although you have a right to their time and labor, yet let not the tasks you set them be so immoderate as not to allow them a competent portion of time for rest. Allow them also at proper seasons competent time for innocent recreation, by which you may see their happiness, and your own interest promoted. They will then be sensible that their subordination to you does not debar them from reasonable indulgence, and will after such indulgence return to their labor with

more alacrity. By all means allow them time and opportunity for the worship of God in private and public. If you do not allow them time and opportunity for the exercises of devotion, you do not merely defraud them, but God, who has such right to the services he has required of them, as not even any contract between you and them, were any made for that purpose, could alienate.

Consider also that the condition, in which you are placed, makes you in an important sense the guardians of your servants, especially if they are in their minority. It is your duty to treat them as you would wish your own children should be treated, if they were in similar circumstances. It is your duty to give them good advice, and to set before them a good example. Endeavor to lead them both by precept and example to the service of God, and to an observance of the rules of honesty and justice, truth and faithfulness. Teach them to prize the privileges with which they are favored, in the enjoyment of the means of grace. Endeavor to ac quaint them with themselves, and the way of salvation for penitent sinners through Jesus Christ. Excite them to labor for the meat which doth not perish. In temporal things excite them to industry and carefulness. Do not hire them to perform what is already their duty, neither withhold from them suitable incitements; but occasionally reward their diligence and fidelity with some proper gratuity. If those in your service are sick, it is your duty to take care that they want nothing that is fitting for their condition. If they continue to old age in your service, they are not to be left destitute of a competent provision for their comfortable support. Equity seems to demand such bounty, to reward the fidelity of an aged servant, as may contribute to his ease, and *bring down his gray hairs* with quiet *to the grave.* These are some of the chief duties which you owe to those in your service. To encourage your performance of these duties, consider that you are placed in authority over those of the *same kind* with yourself, and therefore that they have a right to be treated with *humanity;* & that if you do not thus treat them, you are no better than a *tyrant.* You are placed over those of the *same civil society*, and who have therefore a right to equity and justice, which if you do not grant them, you are an *oppressor.* You are placed over those, who enjoy the *same blessed religion*, and who have a right to be treated religiously, which if you neglect to do, *you have denied the faith, and are worse than an infidel.* Consider that you are placed over those who are your *fellow servants;* that you and they have one common *Master in heaven*, who while he was on earth *took on him*

the form of a servant, not only to give us an example of great humility and condescension, but to sanctify all conditions, and to shew the world that God looks not with man's eyes, that he regards not birth and fortune, quality and title, but that the meanest people in the world are acceptable to him, if they obey his laws and do his will. It is not outward condition, but virtue and religion, which recommend men to the favor of God. Of these the poor and servants of the world are as capable as the most rich and mighty. As God has made them partakers of the same grace here, and capable of the same glory hereafter, he commands that they be treated with all the mercy and humanity that their condition requires

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ADDRESS TO THOSE WHO ARE AT SERVICE, EITHER AS APPRENTICES, OR FOR WAGES.

THE gospel of Christ comprizes your duty to those in whose service you are engaged in this, *That you count your own masters worthy of all honor; that you be obedient to them and please them well in all things, not answering again, neither with eye-service, as men-pleasers, but in singleness of heart, fearing God, and as servants of Christ, doing every thing heartily, as unto God, and not as unto men merely.*

Consider that it is your duty to honor and reverence the persons whom you serve. Manifest due respect for them in your speech and behaviour. Be obedient to all their lawful commands, without disputing; and shew, by the ready and cheerful manner of your obedience, that you take pleasure in discharging your duty. Avoid giving occasion for reproof and correction, but submit to such just reproofs and corrections, as are administered to you, without murmuring. Be faithful in every trust, which is reposed in you. Do not purloin or embezzle any thing, belonging to those you serve. Be not guilty of any little sly tricks, or deceptions. Tell no falsehood whatsoever, even if you think it would screen you from correction. It will be far better for you in the end to suffer the just consequences of any misconduct, than to endeavor to conceal it by falsehood and prevarication. If your misconduct be unintentional, an open declaration of the truth, and a suitable manifestation of sorrow, will be your best advocate for lenity. And let your misconduct be what it may, consider that falsehood would add another sin to what you had already committed, and that as the truth will sooner or later come to light, instead of preserving yourself from correction, an attempt at concealment will

only be laying up in store far greater condemnation. Be diligent in business, which is a duty you owe to your employers, and which is very important to yourself, as thereby you will habituate yourself to such industry, will gain such knowledge of your business, and acquire such a reputation, as may be of great benefit to you through life. Preserve in your mind a cautious fear of giving any just cause of offence to those whom you serve. Be careful that you do not waste or injure any of their property; neither willingly see it wasted or injured by others, where it is in your power, in a proper way, to prevent it. Shew an earnest desire of pleasing your employers. Conform to what you suppose to be the will of those whom you serve, even in those things, in which they do not openly declare to you what they wish. It will be for your honor, and see that you make it your pleasure, to fulfil your duty with cheerfulness. There is a great deal in doing what you ought to do in a pleasant and ready manner. Do all that is proper to be done in your station, to promote the interest and welfare of your employers. If the case should be such with you, that those whom you serve do not fulfil all their duty to you; even if they do not show you all that kindness, which they ought; yet remember to do your duty to them. What is your duty, that perform faithfully, *not only for the good and gentle, but also for the froward*, if unhappily it should be your lot to serve such persons, remembering that it is *praiseworthy, if for conscience toward God, you endure grief, suffering wrongfully.* If it be your happy lot to serve those who treat you not only with justice, but kindness and affection, do not be ungrateful for their favors, but let your whole conduct shew how sensible you are of their goodness to you, and that it is your endeavor, as far as is in your power, to repay their kindness to you. Remember that ingratitude is an odious crime, and that an ungrateful person is a just object of detestation.

If you are now at service, yet perhaps, if you discharge the duties of it faithfully, your condition will in due time be changed. Behave therefore toward your employers, as you would wish to have servants or apprentices behave, should such hereafter be placed under you. Do not expect prosperity in being ruler hereafter over many things, if you are not now faithful over the few things committed to your trust. Always remember that you are not only to serve your earthly employers, but that you have a Master in heaven. Let the fear of God be always before your eyes. Joseph, the son of the wealthy patriarch Jacob, was once reduced to the condition of a menial servant. Instead of despising his condition, he discharged the du-

ties of it conscientiously, in the fear of God ; a blessing attended him, he obtained favor in the eyes of his master, and was prospered greatly. Imitate his godly example, and the blessing of God will attend you, whatever the situation may be, in which he may see fit to place you. Learn to become acquainted with the state of your own heart ; consider what are your prevailing passions and inclinations. Watch and pray that you enter not into temptation. Forget not that you are a sinner, who have displeased your Master, your God, who is in heaven. Seek to him for reconciliation, implore his renewing grace, and a saving interest in Jesus Christ. Worship God with constancy and fervency, both in private and public. As your Master and your God, serve him in your body, and in your spirit, which are his.

For your further encouragement in the discharge of the duties of your condition, consider that if you have more of the labors of life than some persons have, yet you have less of the cares of life than others. The things which you have to think of are few compared with those, which engage the attention of your employers. They have families to maintain at great expense. Whatever scarcity or dearness happen, they and not you, feel the greatest inconvenience of it. In a word, there are many hardships as well as cares, which your employers experience, that you perhaps neither feel nor know of. And yet you participate in many things with them, without considering the expense and trouble which they cost.

Consider that an honest and faithful discharge of your duty will gain the favor and esteem of all good people, will make your service useful and acceptable, and consequently easy and delightful to yourself. It will be likely to be a mean of your rising above your present condition, and lay a good foundation for you to maintain yourself honorably and usefully when a suitable time and occasion shall offer. Whatever your situation may be in after life, consider that there is unspeakable pleasure and satisfaction in doing your duty, and that the reflections of a good conscience are a continual feast. Consider that you serve not men only but God, who sees your diligence and industry, your faithfulness and honesty, even when not seen by the eye of your earthly master, and that God will reward openly. Consider that if you truly and faithfully serve God and your fellow creatures, the time will come when from being a servant you will be made happy in the glorious liberty of the sons of God. If at any time you are tempted to feel above your business, be ashamed of yourself, and apply to your business with renewed humility and attention, reflecting that the glorious Saviour, was pleased

willingly *to take on him the form of a servant, and that he was obedient unto death.*

UNHALLOWED ANGER.

From my window I am extremely mortified at the sight of Iratus in a terrible freak of anger at a mere trifle. His countenance reddens; his eyes glare; he raves like a mad bull; he smites his fists; his tongue, that little member, is set on fire of hell; he curses, imprecates the wrath of heaven, threatens vengeance, utters great swelling words; he seems at war with heaven and earth, and would overturn their foundations. But who, or what is this? a worm; nay, he is degraded below a worm. Made in the image of God, he throws off this image, and becomes a beast, a devil. How degraded! a spectacle how humiliating! *He that hath no rule over his own spirit, is like a city that is broken dawn, and without walls.* The man who has no command over his passions, especially over his anger, lies open to the assault of every invader; any one may exasperate and torment him, and may rob him of his comfort, his peace, and his reason, at pleasure. Every temptation seduces him into sin, and the most trifling concerns involve him in the most serious contests. His enemy may at any time transform him into a beast and expose him in the most horrible shape. If he ever come to himself, he is ashamed, he feels, he knows that he is a fool.

Shall such a spectacle pass without improvement? I will look at home, and, resolve that I will neither say, nor determine, nor do any thing in anger. Seldom is any thing done in this situation but what is followed by remorse. It was a wise lesson given by one of the philosophers to his pupils, that when thrown into anger, never to say or do any thing, till they had deliberately repeated the alphabet. But a wiser maxim for the christain may be, deliberately to repeat the Lord's prayer, especially that petition, *forgive us our trespasses as we forgive them who trespass against us.* The noblest conquest is the conquest of one's self. *He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. The discretion af a man defereth his anger, and it is his glory to pass by a transgresson.*

A. E.

REMARKABLE PRESERVATION.

In June, 1804, a large and lofty meetinghouse was raised in Ellington, Con. In the course of the summer, the house on the outside being

partly finished, the Rev. Diodate Brockway, minister of the parish, was induced to ascend the cupola, where were some gentlemen gratifying themselves with an extensive prospect. "Having reached the top of the dome posts, the support which held him suddenly giving way, he fell the distance of sixty five feet, to the bottom of the frame." He had but one broken bone, was considerably bruised in his lower limbs; but received little injury in his body, except a heavy shock. In fourteen weeks he so far recovered as to resume his public labors. His preservation from immediate death, and his restoration to health, are justly numbered amongst the most wonderful dispensations of divine providence.

In his discourse at the dedication of the meeting-house, referring to this event, he observes: "Beside the unusual solemnity attached to the place of divine worship, there are peculiar circumstances which heighten the solemnity of this place to the speaker. God was indeed in this place, and by the interposition of his providence, brought back his unworthy servant from the gates of the grave. On the door-posts of this house is written in letters of blood, SALVATION FROM THE LORD. The providence, my brethren, to which I here allude, the mention of which brings tears from your eyes, ought ever to live in your remembrance; but especially ought it to be engraven in indelible characters on the mind of him who was the subject of it. And may HE, who with an outstretched arm, and in so signal a manner, redeemed the life of his servant from the grave, make it subservient to his own glory, and the happiness of the dear people of his charge. May this house, which was the place of his suffering, and of his salvation, witness his devotion to God, and his fidelity to you in the gospel of Jesus Christ."

From the Evangelical Intelligencer.

AN ESTIMATE OF THE CHRISTIAN CHARACTER.

To ascertain the value of characters, we should be able to make out the principles, and their influence, by which such characters are formed: their principles, as they relate to the divine will; their influence, as they effect society; or in other words, their sentiments and views in the relation they bear to God, and the effects of those sentiments and views in the relation they bear to men. With respect to the former, we are certain it is the will and command of God that we should be humble, thankful and holy: and these tempers of mind the principles of a christian beget, nourish, and perfect. By the knowledge of himself and of his God, he is able to discern something affecting, and

abidingly impressive of the vast disparity there is, in every point of view, between a sinful worm of earth and the adorable Jehovah. This makes him feel little and worthless in his own account. And while it serves to restrain and counteract every temptation to be proud, and high-minded, and to dispute the right of his Maker to dispose of him, and to act toward him as he pleases ; it has also a happy tendency to render him less affected by the applause or censure of mortals, and less liable to be hurt by either. He knows he is nothing in himself but imperfection : and this is a reason why he should submit to God, and be patient towards men : a reason which enters into his feelings, and is interwoven with all his religious sentiments : a reason which he can no more divest himself of,than he can cease to think. His principles must inspire him with thankfulness ; for they originate in the knowledge of that mercy of God toward him, which has passed by others, and of which he deems himself the most undeserving, and the most unpromising subject. He is sensible he is saved by grace : taken into favour with God by the righteousness and death of an exalted surety, provided and accepted for him. He knows he is delivered from wrath through him : that the blood of his Prince was the purchase of his ransom ; and that by virtue of this grace towards him, nothing shall be allowed to befall him, which his reconciled Father will not render subservient to h:s good. His Saviour loved him and gave himself for him ; and declares, in consequence thereof, he shall never perish. And every believing consideration of this surprising grace is a pure spring of gratitude that must exist as long as he is able so to reflect.

The christain's love, holiness and obedience, must be traced to the same cause, and flow from the same source. The knowledge of the Lord's love to him, prompts and disposes him to love again. The author of this grace being holy, is a cogent reason why he should be like him : and a conviction of his character, in this view, as supremely excellent and amiable, supplies the desire of being like him, and instigates to prayer for the same end. But he receives the spirit of love and holiness in the grace that extricates him from ignorance, bondage and death.

His obedience springs from a sense of obligation, founded in this very principle ; and will be preserved and regulated by it ; and, were it to meet with no opposition from his sinful nature, would be as perfect in degree as it is in kind. He loves his Saviour with his whole heart. His subjection, therefore, to him is voluntary and of choice ; and every failure therein will be his punishment and his

grief. He was bought for the service of Christ. This he has been taught: and he must prefer this service to every other, because only in it he can be easy, comfortable, satisfied and secure. His mind is enlightened to discern its propriety and beauty, and his heart is formed to relish its sweetness. It is in this service, in a word, his freedom consists, and in it alone his best pleasures can live: and as obedience to his Lord and Master thus corresponds with the leading desires of his mind, growing attainments therein will constitute the principal views, wishes, and pursuits of his life. To honour and please him is indeed the native, unequivocal language of the Christian's principles, and the ardent breathing of his heart.

A creature thus related to the Lord in the way he has appointed, from the principle he has implanted, and for the end he has purposed, must be a character infinitely valuable in his account. It is a character formed by himself, for himself, and after the image of himself; and cannot therefore, be less than his pleasure and delight.

The happy effects of these principles, &c. for the good of society may be naturally expected, and easily determined. It may, indeed, be supposed that the workmanship of divine grace should be designed to answer some good and valuable purpose to the bulk of mankind: and their being called the light of the world, the salt of the earth, &c. are testimonies in favour of the beauty and usefulness of their characters, which their tempers and practice may be supposed to justify and confirm. Their holy dispositions and examples must emit, like the sun, a sacred brightness, excellent and glorious: and by another similitude, must serve to counteract that tendency to putrefaction and destruction, which is univerally visible in the principles and manners of men about us.

The love of Christ cannot live in the heart without the love of our neighbor for Christ's sake. This is the noble and valuable characteristic of grace. It is that which can do all things, and bear all things for the good of another; and that which makes the righteous more excellent than other men. It seeketh not her own, thinketh no evil, and means and wishes none. The christian, therefore, inspired therewith, is above serving himself at the expense of another's good, or on the terms of another's injury. The cunning and art usually employed for this purpose, enter not into his composition, and are denied by his principles and calling. His rejoicing is in acquisitions of a very different kind, to wit, in those of simplicity, uprightness, and love. He need not seek to profit himself by circumvention, fraud, or overreaching; for his heaven-

ly Father hath promised him every thing needful without; and his faith supersedes the use of such practices, and his conscience and peace would be violated thereby. That frame of mind, which constitutes him upright with God, will render him the same towards men. But love inspires pity, and pity, under the government and influence of truth and grace, will be directed toward every case of known distress, whether of an enemy or friend. Hence a christian is set for the defence of the injured, and the relief of the afflicted. His Saviour commiserated and helped him in trouble, and has set him an example that he should follow his steps. He considers the exigent and needy as having a legal claim upon him for some use of what the Lord his God has lent him with that view, whether it be little or more: and to withhold from the poor and afflicted he is taught is to rob and to deny his Maker. The same principle which inspires compassion and tenderness will make him ready to forgive. He has had much forgiven himself, and it would be criminal in him to be backward to show the same kindness to others. But a good man will guide his affairs with discretion; he is ever merciful, and lendeth. Hence the christian will be industrious and frugal, temperate and prudent, that he may be able to give to all their due, and be generous and charitable therewith; to owe no man any thing, but to love. In a civil capacity, his obedience to the powers that be, is what he owes to that God who hath ordained them to rule: and the same reasons which induce him to fear the one, prompt him to honor the other. He is therefore peaceable and quiet, and willing to render to Cesar the things that are Cesar's, as well as to God the things that are God's. As a parent, he is desirous to have his offspring happy in the fear and knowledge of God. The grace that has instructed and saved him, lays him under the obligation of instructing and saving them by every mean in his power, which precept and example can supply. In the character of a master, he is concerned to be just and faithful, tender and kind; not requiring what is unreasonable, not withholding what is due; and in that of a servant, to be diligent and upright, humble and meek; careful of his master's property, interest and credit, out of regard to him whom he owns and serves as his Master in heaven. Thus in every capacity the christian fills, in every relation he sustains, in every business he undertakes, he acts by a perfect rule, the word of God, and has a principle correspondent thereto, in his heart, to act from; by which such a rule becomes more or less attainable and pleasant. The law of uprightness and love is in his heart, and his concern is to incorporate it

with his life. To this he is called, and for this is more or less capacitated and qualified, by having Christ in him the hope of glory, and the source of strength and sufficiency.

The christian's principles and character, therefore, when truly exemplified, are calculated to diffuse lustre and happiness in every direction. He is in favor with God, and the native influence of that state is to be a blessing, and nothing but a blessing to men. Contemplated in this view, his value is beyond estimate, and his worth above the power of calculation to ascertain. May grace only enable every disciple of Christ to act in character, and his price, to true wisdom and discernment, will appear above rubies.

From the Christian Observer.

ON THE IMPROPRIETY OF JESTING ON SERIOUS SUBJECTS.

WHATEVER is injurious to piety must be a proper subject for animadversion. Those indeed, who act in open hostility to christianity, are not likely to be checked by any observation; but the *friend* of Christianity, will surely not be offended if it is suggested to him, that he may possibly have injured the cause, which it is his earnest desire to support, by countenancing a practice which, though highly injurious, is not uncommon: I mean the practice of telling anecdotes of mistakes which have been made in reading the scriptures at church. The most solemn parts of the word of God are, by these means connected with some *ludicrous* idea; an idea which, perhaps, can never be erased from the mind, and which effectually prevents the impression that these passages are calculated to make: for I suppose it will be granted, that a *serious* and a *ludicrous* impression cannot be made at the same time. This being the case, we can hardly imagine that the greatest enemy to religion could have hit upon a better expedient to promote his designs, than the practice here alluded to. In order to perceive its full effect, we have only to suppose that the *whole* of the church service, and *all* the most striking parts of scripture, had some ridiculous story connected with them.

I was lately in a large company at a friend's house, when the conversation took the turn in question. Several clergymen were present of great learning and piety, between whom much useful conversation had previously passed. One of them happening to tell a story of a strange blunder made by a parish clerk, it was immediately followed by another, till the whole company catching the contagion, almost every one had some laughable story of the same sort to relate. Several young persons were

present, who seemed so much to enjoy the conversation, that I apprehend they never will read or hear the texts which were mentioned, without associating them with the anecdote that caused so much mirth.

I will likewise take the liberty of mentioning another practice, which I have often witnessed, and which, though not precisely the same, is very similar in its effects: I mean the talking on religious subjects in a manner which has a tendency to excite laughter. Some persons, from their peculiar turn of mind, are much tempted to this. I do not mean to charge them with want of reverence for religion, but whilst they indulge themselves in this way of talking, they are not aware of the impressions which they may be making on the minds of others. All such as have a natural turn for wit and humor should here be on their guard. Religion is not a *gloomy*, but it is a *serious* thing.

The subject of this paper may, perhaps, appear strange to some who have never met with any thing of the kind: many, however, I am convinced, will feel its importance

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ILLUSTRATIONS OF SCRIPTURE.

Remarks on I. Kings, xiii.

HOWEVER God might be pleased, upon Solomon's repentance, to forgive the *eternal* punishment due to his transgressions; yet the *temporal* punishment, which he threatened to inflict in his son's days, *by rending his kingdom from* his posterity, *and giving it to his servant*, he thought fit no longer to defer. For, immediately upon his death, when *Rehoboam*, his son, refused to hear the petitions of his subjects, and was resolved to impose more burthensome taxes upon them than his father had done; all the tribes, except that of *Judah* and *Benjamin*, unanimously revolted, and chose Jeroboboam, his *father's servant*, to reign over them. No sooner was *Jeroboam* promoted to this honor, but fearing lest his subjects, if permitted to go up to *Jerusalem* to offer sacrifice, might in time return to their former allegiance, he erected two golden calves, in the two extreme parts of his kingdom, one at *Bethel*, and the other at *Dan*, with two altars belonging to them, such as he had seen consecrated to the god *Apis* in *Egypt*; and then published a proclamation forbidding all hie subjects to repair any more to *Jerusalem*, and enjoining them to pay their adorations at the places, which he had appointed. To give the better sanction to this new institution, he ordained a solemn *festival*, and himself went up to *Bethel*, to attend the ceremony, and countenance the impiety by his own example. But while

he was standing at the altar to offer incense, a prophet that came from *Judah* foretold him, that the altar should one day be destroyed by a child of the house of *David*, Josiah by name, and as a proof of the truth of his prediction, he added, that it should instantly be split. Provoked at this freedom of speech against his new religion and altar, *Jeroboam* stretched out his hand, and called to some of his people to seize the prophet; but to his great surprise he found his hand *withered*, *i. e.* the muscles and sinews of it so shrunk, that he perfectly lost the use of it, and, at the same time, saw the altar split asunder. Upon the prophet's prayer, however, the king's hand was restored; and when the king hereupon invited him to dine with him, and to accept of a reward, he absolutely refused both; urging the command of the Lord to the contrary. But though he declined *Jeroboam's* invitation, yet his easy credulity betrayed him to his ruin. For an *old prophet*, who lived at *Bethel*, hearing which way he took, went after him, and with false assurances, prevailed with him to go back and refresh himself. But for this compliance he paid very dear, having not been far gone before a lion out of the wood near *Bethel*, fell upon him and slew him.

That the death of this prophet was not a matter of chance, but occasioned by the interposition of divine Providence, is apparent from the circumstances of the story. For that a lion, contrary to his nature, should not eat his dead body, nor kill his ass, whereon he rode, nor meddle with the travellers that passed by, nor molest the old prophet, when he came to take thecarcase away; but, on the contrary, should stand quietly by it, until this strange news was carried into the city, as if he was set to guard it against the violence of any other creature; this plainly shews the hand of God in this whole transaction, by whose appointment the lion was sent to execute what he had threatened, but could not move one step beyond his commission. And that it may not seem too great a severity in this dispensation, that one prophet, deluded by another, equally pretending to a divine revelation, and a revelation seeming to supersede the injunction he lay under, should come to so untimely an end, merely for refreshing himself a little at a brother's house; it may not be improper to consider, that whenever God, in an extraordinary manner, discovers his will to a prophet, he always makes such a sensible impression upon his mind, that he cannot but perceive himself actuated by a divine Spirit, and, consequently, cannot but be assured of the evidence of his own revelation. This evidence, the prophet that was sent to *Bethel* had. For as he was able, by the power that was given him, to

work miracles, he could not but be sensible of his divine mission, and that the particular injunction *of his not eating or drinking in the town of Bethel*, was as much the will of God, as any other part of his commission.

Now the design of God in this prohibition was, to express his abhorrence of that idolatrous place; and therefore the other pretended revelation of the *old prophet*, who lived therein, was justly to be suspected, not only because it was repugnant to God's main design, but because it came from a person, who had given no great testimony of his sincerity, in choosing to live in a place, notoriously infected with idolatry, and yet making no public remonstrances against it. The consideration of which one circumstance should have made the young prophet diffident of what the other told him, at least till he had shewn him some divine testimony to convince him; for it argued a great deal of levity, if not infidelity of his own revelation, to listen to that of another man, in contradiction to what he had abundant reason to believe was true.

The lesson we are to learn from God's severity in this instance, is not to suffer our faith to be perverted by any suggestions, that are made against a revelation that is of uncontested divine authority; but *if an angel from heaven* (as the Apostle words it) *should preach any other gospel, than that we have received, to detest, and denounce him accursed.*

STACKHOUSE.

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REMARKS ON JUDE III. AND I. COR. XIV. 9.

ALL religious parties profess a great regard to the precept in Jude 3d. "Contend earnestly for the faith." And if noisy anger, bold assertions, harsh censures, and bitter persecuting zeal, can singly or jointly answer the Apostle's design, there is hardly a party but may glory in their obedience:—But if the weapons of our warfare are not carnal; if the wrath of man worketh not the righteousness of God; if the true christain contention can only be maintained by scripture arguments, meekness, patience, prayer, and an exemplary conversation;—if this be the true state of the case, where is the *church*, where is the *party*, yea, may it not be said, where is the *person*, that has not still much to *learn* and to *practice*, in this point?

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In I. COR. xiv. 9, St. Paul recommends "words easy to be understood." His reasoning in that chapter is levelled, not only against the absurdity of speaking in an unknown tongue, but against the use of any terms, or the treating upon any subjects, which are not adapted to the level of the auditory. Many discourses that are expressed in English phrases, are almost as useless to the bulk of the people as if

they were delivered in Greek; for what have the people to to do with scholastic or metaphysical niceties, or curious researches into antiquity, or elegant dissertations upon the fitness of things? They cannot understand them; and if they could, they would find them little or nothing to their purpose.

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PROV. xxvi. 4, 5.

VER. 4. *Answer not a fool according to his folly, lest thou also be like unto him.* —Words will not reclaim a wicked fool; with whom if thou hast occasion to contend, observe these two rules. Answer him not at all, because it is to no purpose; at least, not in his own way, with bawling, railing and reproaches, which is to be as very a fool as himself.

VER. 5. *Answer a fool according to his folly, lest he be wise in his own conceit.* But if he grow insolent by thy silence, fancying that he is unanswerable; then say so much as may serve to take down his presumption, and make it appear that he is a fool: for nothing is more dangerous than to let him go away with an high opinion of his own abilities. We are admonished how vain it is to hold any discourse with him, any farther than merely to shew that he is a fool; and if it be possible to confute (not what he says, but) the vain opinion he hath conceived of himself. St. Cyprian hath given a good account of these two verses, in the beginning of his letter to Demetrian, who, having babbled a long time against christianity, like a mad man, with loud clamours only and no sense, the good father thought fit to answer him with neglect, and overcome rage with patience; thinking it to no more purpose to go about to repress an irreligious man with religion, or restrain a mad man with meekness, than to offer light to the blind, or speak to the deaf, or reason with a brute. But when Demetrian at last offered something that looked like an argument, St. Cyprian could no longer keep silence; lest his modesty should be thought distrustful of his cause; and whilst he disdained to refute false criminations, he should seem to acknowledge the crime.

PATRICK'S PARAPHRASE.

Mr. Henry, after observing that the scripture stile which seems to contradict itself, really does not, makes the following remarks on these texts.

Wise men have need to be directed how to deal with fools; and they have never more need of wisdom than in dealing with such to know when to keep silence, and when to speak, for there may be a time for both.

1. In some cases a wise man will not set his wit to that of a fool, so far as to *answer him according to his folly.* If he boast of *himself*, do not answer him by boasting of *thyself.* If *he* rail and

talk passionately, do not *thou* rail and talk passionately too. If *he* tell one great lie, do not *thou* tell another to match it. If *he* calumniate *thy* friends, do not thou calumniate *his*. If *he* banter, do not answer him in his own language; *lest thou be like him;* thou, who knowest better things; who hast more sense, and hast been better taught.

2. Yet in other cases a man will use his wisdom for the conviction of a fool, and when by taking notice of what he saith there may be hopes of doing good, or at least preventing further mischief, either to himself or others. If thou have reason to think that thy silence will be deemed an evidence of the weakness of thy cause, or of thine own weakness, in such a case *answer him*, and let it be an answer *ad hominem*, beat him at his own weapons and that will be an answer *ad rem*, or as good as one. If he offer any thing that looks like an argument, answer that, and suit thine answer to his case. If he think because thou dost not answer him, what he saith is unanswerable, then give him an answer, *lest he be wise in his own conceit*, and boasts of a victory. For, Luke vii. 35, Wisdom's children must justify her.

FRAGMENT.

Who is there, that considereth aright the vanity, darkness and ignorance of his mind, the perverseness and stubbornness of his will, with the disorder, irregularity and distemper of his affections, with respect unto things spiritual and heavenly, who is not ashamed, who does not abhor himself? This is that, which hath given our nature its leprosy, and defiled it throughout: and he, who hath no experience of spiritual shame and self abhorrency on account of this inconformity of nature, & the faculties of his soul, unto the holiness of God, is a great stranger to the whole work of sanctification. Who is there, that can recount the unsteadiness of his mind in holy meditation, his low and unbecoming conceptions of God's excellencies, his proneness to foolish imaginations and vanities that profit not, his aversation to spirituality in duty and fixedness in communion with God, his proneness to things sensual and evil, all arising from the spiritual irregularity of our natural faculties; but if ever he had any due apprehensions of the divine purity and holiness, that is not sensible of his own vileness and baseness, and is not oftentimes deeply affected with shame thereon? Isaiah lxiv. 6, Dan. ix. 4. *Dr. Owen.*

ANECDOTES.

Constant attendance on public worship.

A CERTAIN person, living some miles from the house of God, was very constant at all seasons and in all weathers, in attending public worship. One day, in very stormy

weather, as he was going to meeting, he was accosted by a neighbor in the following manner: "Why is it that you turn out to meeting so constantly, and in such a tempestuous time as this?" He replied—"I never saw the day yet so stormy, but that I would turn out, and go as far as the meeting-house, to obtain a good *earthly estate;* and I know not every sabbath I go to meeting, but that I may obtain an *heavenly inheritance.*

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A late Chinese emperor, on receiving information that his enemies had raised aninsurrection in one of the distant provinces, said to some of his friends "Come, follow me, and I promise you we shall soon destroy them." He marched forward, and upon his approach the rebels submitted. All expected he was about to take a fearful revenge, and were astonished to see the captives treated with mildness and humanity. "Is this the manner in which you fulfil your promise?" exclaimed his first minister. "Your royal word was given that your enemies should be destroyed, and now you have pardoned all, and even condescend to caress some." "I promised," replied the emperor, with a generous air, "to destroy my enemies; it is done, for I have made them my friends." *Go*, reader, and *do likewise.*

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A BEGGAR.

A beggar in London, soliciting charity with many sighs and tears, and lamentable gestures, complained that he had about him a private disease, which shame restrained him from discovering to the eyes of men. Some gentlemen having relieved him, one had the curiosity to instruct his servant to go and inquire of him what that private infirmity might be, which he was so unwilling to discover. The servant overtook him, and delivered his commission. After viewing his face, breast, arms, legs, and finding all his limbs in apparent soundness, "why friend," said he, "I see no cause for your complaining." Alas sir," added the beggar, "the disease which affects me you cannot discern—it has crept through all my body and into my very joints and marrow. The calamity is by some called IDLENESS, and by others SLOTH."

Many of the rich, as well as the poor are affected with this beggar's disease, and many are not half so much ashamed of discovering it. The Apostle has prescribed the proper regimen for those who have this *malady.* II. Thess. iii. 10. "This we command you, that if any would not work, neither should he eat."

If men do not prevail against ministers to render them unfaithful, negligent or angry; they cannot greatly hurt them, however they may fight agains tthem.

A letter from the Presbytery of New-Brunswick addressed to the churches under their care.

Dearly beloved brethren,

YOUR paſtors and elders, being aſſembled in Presbytery, and taking into their most serious consideration the present state, necessities, and prospects of the church, have thought it their duty to address you on an occasion so important to the interests of our common christianity. On the ordinary duties of christians we have nothing to add to the pious exhortations which you so often hear in the house of God, except it be unitedly to recommend what, as individuals, we have never been able too earnestly to inculcate, or too frequently to reiterate, the necessity of constant and fervent prayer to the great Head of the church for the effusions of his holy spirit to quicken the graces of his people, and to awaken in their hearts that ardent and public spirited zeal for the prosperity of Zion, which the present indications of divine providence, and the circumstances of our country, and of this period, seem peculiarly to require. Permit us to invite your attention to these circumstances, and to the duties they impose, which call for the most vigorous and disinterested exertions; for some portion of the spirit of the primitive disciples, that we may become *workers together with God* in accompliſhing the great events, the dawn of which appears to be opening on the church, and on the world.

If we turn our view, in the first place, to our own country, we behold the boundaries of our American Zion extending with unexampled rapidity. Our brethren emigrating to the uncultivated recesses of the wilderness, have at the same time become separated from the stated ordinances of religion, and have left far behind them that precious word, by which they and their children should have been nourished to eternal life. They resemble the first families after the deluge, who spread themselves abroad upon the face of the earth into different and distant regions. And, like them, they are liable to lose, in their dispersions, the first principles of truth, and to deviate into all the errors of ignorance and superstition, if not ultimately of pagan idolatry, unless our christian sympathy and charity prepare the means of following them with the light, and the inestimable blessings of the gospel. In what moving accents, then, do the spiritual wants of your countrymen, and the still more deplorable dangers of their posterity, address themselves to your christain benevolence!

But, dear brethren, *God who is the Saviour of all men, eſpecially of thoſe who believe,* is opening another door to your pious charity, and graciously affording you another opportunity, so desirable to every sincere believer, of extending the kingdom of the ever blessed Redeemer. Many of the aboriginal tribes of the country residing within the limits of the United States, convinced, at

length, of the superior advantages of civilized life over the savage state, and of the christian religion over their gloomy and degrading superstitions, are now earnestly soliciting your charitable aids to convey among them the blessings of both. Each of these most valuable and important ends is the more likely to be attained by being associated with the other. Formerly, our efforts have been rendered abortive by dividing them; but lately, these efforts promise a more successful issue, by pursuing these ends together, and endeavoring to impart to these children of nature, civilization and religion at the same time. Christians! the untutored savage, amidst all his ignorance and wretchedness, is now extending a supplicating hand to you for relief. That hand, so often stained with the blood of your brethren, solicits to be *washed in the blood of the Lamb slain from the foundation of the world.* Disciples of the compassionate Redeemer! listen to the cry from the wilderness; and hasten to make *waters break out* there, and *streams in the desert,* which shall cause their waste and desolate places *to rejoice, and blossom as the rose.*

It is with the most lively pleasure we have it in our power farther to inform you, that Divine Providence seems to be opening the way for the extensive diffusion of the Gospel over the East. From those regions of the globe the light of divine truth first dawned upon the West; and from the West it is again returning to re-illumine the birth place of religion, and the human race. Is not the period then fast approaching when according to the prayers, and long continued hopes of the church, the Sun of Righteousness shall enlighten the whole earth? Missionaries have been found, who with a truly primitive & apostolic zeal, have consecrated themselves to the holy and the arduous service of carrying the glad tidings of salvation, to those remote nations who have been so long sitting *in the region and shadow of death.* Forsaking all the endearments of country and friends, they have put their lives in their hands for the sake of Christ, and braved the dangers of almost boundless oceans and of distant and unhealthful climes. No labor have they declined; but amidst incessant toils in preaching the gospel and the innumerable avocations and duties incident to their arduous and hazardous situation, they have set themselves to acquire the languages of many different nations, and with infinite attention, to translate into the languages the sacred scriptures, that the various people of Asia may say, with the astonished multitude at Jerusalem, *How is it that we hear, every one in our own tongue, the wonderful works of God?* An undertaking so vast, but which promises such triumphs to the gospel, cannot be carried into complete effect without proportionable revenues. Societies have been formed in different parts of Europe, who, with a disinterested zeal, and a noble liberality, worthy of the best age of the church, have endeavored to create adequate funds for the accomplishment of this great object. Tartary, the vast region of India, and the islands of the great South Sea, have already felt the happy influ-

ence of European charity. But we also, christian brethren, are called, in divine providence, to lend our aid to a work so glorious. Imitate the example of the primitive believers, who, though poor, could yet enable their apostolic missionaries to carry the glorious gospel of our salvation to every nation under heaven.

God, who has abundantly blessed you *in your basket and your ſtore*, justly requires of you a portion of his own gifts, for the happiness of mankind, who are your brethren. Nor is it a barren and unprofitable sacrifice which he demands. For your good works will encompass you in the great day of his judgment with the blessings of nations, enlightened and saved by you. And, in the exercise of these amiable deeds of charity, you may rely safely on his gracious promise, that those who have been the means of *turning many to righteousness, ſhall ſhine as the ſtars forever and ever in the kingdom of their Father*.

But, dear brethren, let us recal your attention more particularly to the state of our own country, in which you see the harvest widely extended, and daily becoming more extensive, while the laborers, employed to gather it, bear no proportion to its increase. The very enlargement of the boundaries and population of our country affords some ground for melancholy reflection to a pious mind, when it is considered how many portions of it are likely to be destitute of the means of grace—when it is considered how many of the aged and most useful servants of Christ are daily leaving their works below for their reward above. *Pray ye therefore the Lord of the harveſt that he would ſend forth laborers into his harveſt.* But prayer alone is not the whole extent of our duty. It is necessary, with diligence and fidelity, to employ every mean which wisdom can suggest, or charity accompliſh, to augment their number. When we have done all that Divine Providence has graciously put it in our power to do, we may prudently and safely rely on the blessing of God for the success of our efforts. But seldom does he appear to perform any extraordinary work for his church till he has first awakened her pious zeal to prepare the means that naturally lead to the end which has previously been the object of fervent and believing prayer. Much are labourers wanted to cultivate the extensive and growing vineyard of the Lord. We need a great increase of faithful pastors to oversee, and feed the flock of Christ; men, not only of that warm and elevated piety which will prompt them to make the greatest sacrifices to the glory of the Redeemer; but men of those abilities and attainments in both divine and human knowledge, which will enable them *rightly to divide the word of truth*; men who will be able to defend the church which they edify; and while they excite and nouriſh the graces of the believer, ſhall be able also, in *the day of rebuke, and of blaſphemy*, to repel the attacks of the scorner, and the infidel. Never were the united influences of talents and piety more necessary in the church. But whither ſhall we look for help? Thoſe who have been *ſet as watchmen on the walls of Zion*, to watch for her safety, have long turned a solicitous attention to this subject,

and they would now lay before you the result of their reflections.

They see with concern that in this period of luke warmness, few in the higher classes of fortune, even among those who are most favorably disposed towards religion, and who possess the means of commanding the most enlarged and liberal advantages of education, are voluntarily offering themselves to undertake the arduous and self-denying functions of the sanctuary. With not less concern they see the growing wealth of the country, either dissipated in luxury, or exhausted in avaricious enterprise, as yet but little turned to forming establishment in favor of science and religion. Learning is obliged to provide for its own support by the heavy charges laid upon education, a circumstance which has placed its best advantages beyond the reach of the greater part of those who are in the humbler ranks of fortune, among whom chiefly, we expect to find that ardent and disinterested zeal which the present state of the church requires. Retired and obscure, they need to be sought out, and drawn forth, by those who have the interests of religion most deeply at heart. Diffident, they need encouragement. With a very narrow patrimony, or entirely without patrimony, they need support. Not possessing the means of frequenting the first places of learning, even genius and piety have not dared to look up to the service of the church, as being too far above them.

After the most careful inq uiries, therefore, to learn in what way adequate supplies for the churches in these American lands, may be most effectually created, none has occurred which promises so much success as that of seeking for poor, ingenious and pious youth, drawing them from their retirements, and, at common expense, educating them for the service of Christ in the gospel.

In these ideas, the supreme judicatory of the presbyterian church in the United States has warmly and earnestly concurred, recommending to the several presbyteries, subject to its jurisdiction, the adoption of such vigorous and prudent measures as will be likely to give them the most speedy and complete effect. But, brethren, while this wise and pious design will require the utmost circumspection in selecting proper candidates for the patronage and the service of the church, it is evident also, that it will require, on your part, the most liberal and charitable aids. Religion, among us, neither demands nor receives any civil provision, but depends, as in the first age of christianity, on the voluntary bounty of its disciples. Hence you are the more frequently called to exercise that spirit of charity which is the distinguishing ornament of the christian character, and it is an exercise which serves to make the disciples of our common Saviour feel, in a higher degree, their relation to him, and to one another. God hath committed to our benevolence and and zeal the support and extension of his kingdom upon earth, that we may have his glory ever before us as our end, while we are contributing to promote it; that we may be united to our brethren in a purer and stronger affection, while, by our sacrifices, we are advancing their highest and everlasting interests; and

that we may be the more sensible of our own infinite obligations to our Redeemer's love, while we are extending its precious benefits to them. In order then, that we may raiſe up *laborers for the vineyard of Chriſt*, paſtors for the flock of the great *Shepherd and Biſhop of ſouls*, in this period of extraordinary neceſſity, beloved and chriſtian brethren, we muſt renew, and moſt ſtrenuouſly urge our appeal to your piety and charity; to your compaſſion for ſouls, which are periſhing for lack of knowledge; and to your regard for the glory of God, who condeſcends to place his principal glory in the ſalvation of men. Is it much to beſtow a pittance of your earthly goods on him, *who, though he was rich, yet for your ſakes became poor?* For what you give to his diſciples, he graciouſly conſiders as done to himſelf. Remember what prodigies were accompliſhed even by the poverty of the firſt chriſtians, in carrying the glorious goſpel of our ſalvation throughout the earth. In what other way could you employ, to ſo much advantage, or with ſo much pleaſure to a benevolent heart, a portion of that fortune, whether great or ſmall, with which God has bleſſed you? Your alms you would cheerfully beſtow on the temporal neceſſities of your poor brethren; but here you beſtow a benevolence, moſt acceptable to God, on the neceſſities of the ſoul. An individual would not ſolicit your charity in vain; but here you are preparing *the bread of life* for thouſands, who will convey it down to thouſands more, who are to come after them to the end of time. All the able and faithful miniſters of Chriſt, whom you may be the means of educating, and bringing into the church, are bleſſings conferred, not only on the individual congregations in which they may hereafter be placed, but on your country, and on mankind, which may deſcend from generation to generation, when you ſhall have long finiſhed your courſe, and ſhall we truſt, be reſting in heaven. And will not every ſoul that ſhall aſcend thither after you, from the long ſucceſſion of the heirs of your munificence, add a new ray to the glory of your heavenly crown?

In the concluſion of this letter, dear brethren, permit us to renew our exhortations and entreaties to you. Let not the flock of Chriſt continue to languiſh for want of paſtors. Let not the pure light of the goſpel, which now ſhines upon the churches, be loſt, and give place to the gloom of ſuperſtition, or the wild diſorders of enthuſiaſm.—Let not our brethren, who are ſettling on the vaſt frontiers of our country, ſink into ignorance and irreligion; and, while they gain a miſerable portion of the earth, loſe an immortal inheritance.

As all the ordinary means of raiſing up a pious and able miniſtry for the church ſeem to be inadequate to her neceſſities and her wiſhes, if the meaſure now propoſed by the aſſembly, and purſuing by the reſpective preſbyteries, ſhould fail of ſucceſs, the proſpect before us will be dark indeed. Brethren, the ſucceſs is in your hands. You are witneſſes, and it is with pleaſure and with confidence we can make this appeal, that we are not ſeeking any perſonal intereſt; we are not pleading for any extraordinary emoluments for the prieſthood;

but if you truly love the Redeemer, and the prosperity of Zion, we are pleading the cause of your own hearts. If a gospel ministry is necessary to the existence, and the due administration of the ordinances of religion; if it is necessary to the preservation of divine knowledge in the world, and if it is of the highest importance to the promotion of order and good morals in society, to which facts, scripture, experience, reason, and your own conviction, bear ample testimony, then we are pleading the cause, not of God only, but of yourselves, and your posterity; of your country, and of human nature. Your liberality alone, and that repeated from time to time, can enable the presbytery to comply with the pious intentions of the assembly, and fulfil almost the last hopes, as far as they depend on human aid, of the friends of pure and evangelic piety. In the name of your Redeemer, therefore, so dear to every sincere disciple of Christ; in the name of society and of posterity; and in the name of so many immortal souls, who are ready to perish, we appeal to your benevolence. Cast your offerings into the treasury of God's temple; bring your sacrifices to his altar; however small they may be, if they are offered with a pure heart, and a disinterested zeal for his glory, he will multiply them a hundred fold in blessings to his church, and to you.

Signed by order of the Presbytery.

ROBERT FINLEY, *Moderator.*
DAVID COMFORT, *Clerk.*
Maidenhead, June 10, 1807.

OBITUARY.

DIED in Connecticut, during the year 1807, Rev. James Cogswell, D. D. Rev. John Willard, D. D. Rev. Moses Mather, D. D. Rev. Thomas Brockway, and Rev. Enoch Pond.

While ministers are admonished by the death of their brethren to be diligent, faithful, and ready to give account of their stewardship; it becomes people to pray that the Lord of the vineyard would send forth laborers into his harvest, and supply vacant churches with pastors after his own heart, who shall feed his people with knowledge, and teach transgressors their way.

DIED at Marshpee, (in the county of Barnstable, Mass.) the Rev. GIDEON HAWLEY, æt. 80. Upwards of fifty years he had been employed as a Missionary on the plantation of Marshpee, by the society for propagating the gospel among the Indians, &c. —Mr. HAWLEY was born in Connecticut, and was educated at Yale College. His attachment to the place of his birth, and to the friends of his early life, was coeval with his days. He had performed two missions among the Mohawk tribe of Indians; and to Christianize that portion of our species, appears to have been

the fond object of his early choice and faithful labors. His writings possessed an original cast of thought as well as expression.—His discourses from the pulpit were impressive, and always marked with the peculiar character of christian sincerity and goodness. In his private character, he was very endearing. His house was the mansion of hospitality; and he could number among his personal friends, with whom he cultivated epistolary friendship, some of the most excellent on earth. Few men, who attained his age in life, enjoyed more of its comforts and blessings; being favored with circumstances, and singularly happy in his conjugal and parental relations.—His constitution, naturally feeble, yielded at length to a short indisposition, when death put a period to his days. The friends of religion will long mourn the loss of this venerable Minister of JESUS CHRIST, and the destitute natives of his charge will long lament the loss of their heavenly guide and instructor.

POETRY.

Plain dealing with a backsliding heart.

[*By the late Rev. Samuel Pearse.*]

STUPID soul, to folly cleaving,
Why has God no more thy heart?
Why art thou thy mercies leaving?
Why must thou with Jesus part?

Is there in this world existing
Aught with Jesus to compare?
Yea, can heaven itself produce one
Half so lovely, half so fair?

Ah! look back upon the season,
When thy soul the Saviour chose
For thy portion, and thy spirit
Did with his salvation close.

Ah! remember thine espousals;
Didst thou not with Christ agree,
Leaving all thy former lovers,
His and his alone to be?

In his love thy pow'rs exulting,
What did all below appear?
Was there aught seem'd worth possessing,
Worthy of a hope or fear?

When thy heart, by grace instructed,
Learnt the world to disesteem,
And to Christ for all resorted,
Was there not enough in him?

Yes; thou know'st thy joyful spirit
Knew no unfulfill'd desire;
Longing still and still receiving
Fuel for the heav'nly fire.

Why then, tell me, now so lifeless?
Why this heav'nly fountain leave?
Why to broken cisterns seeking;
Cisterns, that no water give?

Doth not disappointment follow
Ev'ry step that leads from God?

Have not piercing thorns and briers
Shown their points through all the road ?

Recollect, 'tis thus the Saviour
Says he will thy soul reclaim,
With weeping and with supplication,
Humbly offer'd through his name.

A paraphrase of the Lord's prayer, in verse.

Father supreme, all nature's God,
Display thy majesty abroad,
And in full glory shine ;
To thy great name be honors paid,
Throughout all worlds, which thou hast made,
And each the chorus join.

Here place thy throne ; and at thy feet
Make all thy stubborn foes submit,
And own thy sovereign sway ;
Thine influence far and wide extend,
Till haughty rebels lowly bend
And cheerfully obey.

O, let thy perfect will be done,
Not by those heav'nly hosts alone
Who're wing'd with love and zeal ;
We too with zeal and love would rise
To catch the ardor of the skies,
And fly to do thy will.

O Thou, who art both wise and good,
We trust thee for our daily food,
And what thou see'st is best ;
Our foolish wishes, Lord, deny,
But kindly nature's wants supply ;
To thee we leave the rest.

Teach us the needy to relieve,
Our foes to pity and forgive,
And conquer them with love ;
As we to others mercy show,
Thy mercy' Lord, on us bestow,
And all our guilt remove.

Let thy good spirit guard our hearts
Against the tempter's guileful arts
And ev'ry dang'rous snare ;
Or if we once should go astray,
Teach us again to find the way,
And walk with better care.

Thy name with rev'rence we adore,
For thine's the glory, thine the power,
And thine the right to reign ;
In thy dominion we rejoice,
To thy commands our heart and voice
Unite, and say, Amen.

P . . . . S.

57: 6:

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Some Account of the Rev. Martin Tomkins.

IT does not occur to my recollection ever to have seen in print any memorial of the above gentleman, beyond a brief note in the Life of Mr. Daniel Neal, prefixed to Dr. Toulmin's edition of the "History of the Puritans," a work, at present, in but few hands. Unfortunately, it is not in my power to supply this deficiency to any material extent; but as Mr. Tomkins was one of the earliest of the Dissenting ministers in the last century, who opposed the commonly-received notions respecting the doctrine of the Trinity, and made a noble stand against the imposition of unscriptural tests, even to the loss of his station as the pastor of a particular congregation, it may not be improper to embalm his name in the "Monthly Repository," although it be only by a few hints, which, perhaps, some of your readers may be able to render more perfect.

Mr. Tomkins was born some time towards the latter end of the reign of King Charles II., but at what place the writer of this is not informed. He was a contemporary with, and of the same standing as Neal and Lardner, with both of whom, in early life, he contracted an intimate acquaintance. After pursuing a preparatory course of studies in his own country, Mr. Tomkins removed, in 1699, to the University of Utrecht, then one of the most celebrated in Europe. He was accompanied thither by Mr. Lardner; and there they found Mr. Neal, who was somewhat their senior in age. The Professors of the University at that time were Grævius, D' Uries and Burman, names of no small celebrity in the learned world. Under these accomplished tutors, our three students made a suitable proficiency; and after spending a short time at Leyden, returned to their own country in 1703, bringing back with them proper testimonials to their learning and accomplishments.

The three friends all settled in London or the neighbourhood. Mr. Tomkins, after preaching some time occasionally, was chosen pastor of a respectable congregation at Stoke-Newington, in the county of Middlesex, in succession to the Rev. Joseph Cawthorn, who had been ejected in 1662, at Stamford, in Lincolnshire, and died at Stoke-Newington, March 9, 1707, having been several years minister of that society. Amongst the members of this religious community, were the families of the Fleetwoods and the Hartopps, both well known in the annals of our country. These, with a few other excellent persons, had been the support of the interest during the late season of persecution, and had suffered in their fortunes by fines arbitrarily levied upon the congregation, for the crime of assembling peaceably to worship God agreeably to the dictates of their consciences.

For the space of ten years that Mr. Tomkins sustained the pastoral relation to this society, he had the satisfaction of enjoying the esteem of his people. They highly valued his labours in the pulpit, where, as a skilful minister, he rightly divided the word of truth, dealing to each his portion in due season. His behaviour out of the pulpit was also truly exemplary, so as to command universal respect, and he had before him a prospect of much comfort and usefulness for many years. But the fairest hopes may be suddenly blasted by one of those events over which the mind and will of the individual possess no controul. An occasional interchange of labours with another minister produced a flame in the congregation at Stoke-Newington, which could only be extinguished by rending asunder the connexion which subsisted between Mr. Tomkins and his people. The occasion of it was this:

Mr. Tomkins had been in the habit sometimes of exchanging pulpits with Mr. John Asty, minister of an Independent congregation in Rope-Maker's Alley, near Moorfields. Upon

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